

Scienc. nourishment. Sea-water ought to

34 18 19

BY MRS. L. M. CHILD.

ocean, and a country oppressed neither b

Nothing is better for whitening garments, particularly those that have become yellow from being laid aside for several months, than a teaspoonful of borax dissolved in the rinsing water.

the region of winter
darkness, and of unending
Egyptians attributed to the human soul
of life engaged in the warfare of good
evil, and that after life its final state was de-
of earth. Those who were justified
of those who were condemned into perpetu-
ministry. The justified took the name of the
ready appeared for judgment. The Druses
of Syria, believed that the human soul
tation passed after death into the bodies of chi-
graded to the level of camels and dogs." The
nient Chineses, Egyptians, Brahmins and
of souls into other bodies, such as birds and
of the dead, and that the souls of the
were confined in unclean and miserable
beasts to atone for their faults. Pythagoras
of in what bodies he had been before he was
of Egypt, and first been Athenian, the
of Socrates, and Hippocrates, and the
permission to ask whatever he pleased of the
might remember all things even after death.
Some time after he was Epikhoros. His soul
of the dead, and of the resurrection, and
voyage which he became a seaman named Pytheas

[illegible][illegible][illegible][illegible]

to accept the body was buried in the form with which the soul had been clothed, and the body of the departed soul had no resting-place, but wandered about continually appearing to the living as if it were still in the body. The main thing which an ancient Greek or Roman feared was that after his death his soul should be left without a body to be observed, and this troubled him more than death itself. Impious generals who did not believe in the resurrection of the dead, after serving the burial rites had nothing to do but to enjoy the happiness of the dead, were put to death by the Romans, because they were thought to be guilty of a crime against the living, by leaving the dead, because of their impiety, to wander about in an unhappy state. The criminals in the ancient Greek and Roman world were punished by being left without a body, and their bodies, and in this manner they believed they punished the soul itself almost as severely as the body. The Romans, however, who were funeralists, had no account to render for their conduct in life, no punishment to expect, or to fear, after death, and so they followed their belief, and went that out of those doctrines which offend across, some doubting that the soul would be able to find its way to the tomb or grave, but believing that there is a region of the dead, infinitely larger than the tomb or grave, and that all souls will find their good home there. Again others thought that the soul would be able to find its way and put the good into Egyptian fields, a region, according to their dream, at the end of the world, where the sun, moon, and stars, and snow, nor storm, heat or cold, the air being

[illegible]

I have given you the same extent the rulers and apostles of the Greeks and Romans, because out of their beliefs arose the more intricate dogmas of the moderns; in regard to the expiation of the soul after death. This can be verified by alluding to the Resurrection, a Jewish sect, who furnished before the world a mortal man, who died, and whose soul is immortal, but coming from the sublimity ether is lured, as by sorcery of nature, into the prison house of the body. At death it is released from its bonds as from long slavery and joyfully flies away. To the soul of the good there is reserved a life beyond the

Price, 85 Cents; Postage Free.

For your convenience and credit, by the RANDOLPH CONGRESSIONAL PUBLISHERS BOOK CO., CHICAGO

LEAVES FROM MY LIFE:

A Narrative of Personal Experiences in the Career of a Servant of the Empire, with some account of American Institutions, as seen during a residence's visit to the United States.

BY J. T. MORSE,

Illustrated with two Photographs.

This work, translated from London, Parisiana is a most interesting evidence of the interest our friends in Paris have in our affairs. It describes the life of Mr. Morse, and his views upon the various institutions which he saw and heard of while visiting France. The book contains many beautiful illustrations, and is well worth reading. Price 75 cents.

For sale by the RANDOLPH CONGRESSIONAL PUBLISHERS BOOK CO., CHICAGO.

Shamshire county, Va., a hostility, which exceeds any thing exhibited. It is a young woman now in Pennsylvania in 1863, and eighteen years old, who in the early part of the year is the daughter of an infant, and is the daughter of John E. Miller, of Shanerville. She who recently saw her, found her dead. She is twenty-eight inches high twenty-five pounds, can not eat, and eat nothing but milk, and from a bottle. She has, however, perception and remarkable and a little intelligence. She is once, and weeks after again but one word varying, and she frowns at the changed article laid down in the room and may be allowed to remain for inquiry for it will be answered by pointing in the direction. She is attractive body, and no reason for growth has been found.

...and, being in the same way, he seems to be unwilling to believe that any other can be induced by such measures. Fully aware of the influence in which the doctrine of Non-Resistance has been subjected, he shows an disposition to view the position of those who have endeavored, from the very beginning, to overthrow the labors of those who are falling in the path of Philosophy."

PUBLISHED WEEKLY AT 99 LA SALLE STREET, CHICAGO.
By JOHN C. BUNDY.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. *Do not in any case send checks on local banks.*

All letters and communications should be addressed, and all remittances made payable to **JOHN C. BUNDY, CHICAGO, ILL.**

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in writing from the **RELIGION-PHILOSOPHY JOURNAL**, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the **JOURNAL**, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 21, 1883.

Subscriptions not paid in advance are charged at the old price of \$3.15 per year. To accommodate those old subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

New Gods.

Some one, not long ago, noting the white and sunnily of the thought of the day, wrote that we had new light and new religions, and now all we wanted was some new gods. The remark attracted our attention from its boldness and apparent truth, and a little musing upon it confirms our original impression. New Gods are wanted, not by Spiritualists, but other people, those struggling with the darkness to explain the Unexplainable, to in some way enable the finite to grasp the Infinite—a hopeless task, indeed, but one which all schools of theology undertake. As new light beams on them, they grow larger, the old definitions of God become too small, and they must have a new conception of God, a new conception of what a God *ought* to be.

Let us see what is possible in this line. We have now, for one, seen a God who is a terrible, tyrannical Vill, who, ages before the world was, decreed the eternal death of millions, and to insure the torture shall be deserved, makes them sin (so the Supralapsarians say) for his own glory. Though the decision has been made, no one knows what it is, in any particular case, and as the election depends not at all on personal character or acts, no one can be sure of escape from eternal damnation. Such a God would not suit us—we could not love or even respect such a God as that. But it is quite possible

Another God, having power to do any thing needed, will not exert the power to save men, except at intervals, spasmodically, must be begged to interpose and change the will and disposition—delights, in cold weather, to pour out the influence which will draw men, and leaves them to physical and eternal death during the hot weather. This God does not meet our ideal either.

Another God delights in "clerical millinery," is inflexible in matters of ritual, must have set forms of prayers, certain orders of ministers, and, no matter what they may be personally, only through them will he send blessings. Prayer and praise, dress and ceremony, time and seasons, are all-important to this God. Doctrine does not matter so much; spiritual condition not at all. So unspiritual a God would not suit our needs. It is the God of another class.

Yet another God—a huge impersonal law, principle which wills, a non-personality which loves—has less freedom than any other being, for he is while possessing infinite power cannot choose the mode of operation, but has given up all volition for the sake of the law. He is not free to move in unvarying ethics, patriotism, kindness, unselfishness, unloving, unchangeable. To him worship is nonsense, prayer an absurdity, holy living a weakness. Intellectually, if one is to take what he does not know for a standard, he might believe in such a no-God, but to be a man with a human heart, to whom love is a necessity, aspiration indispensable, prayer and praise consequently inevitable, such a mechanical God is undesirable.

Shall we analyze older ideas of God? To that end? We shall only find that everywhere and at all times man has made God in his own image, "thou thoughtest I was altogether such an one as thyself," a true indictment at all periods of earth's history. Every nation has been deified, every appetite made sacred, every belief infallible, every dream a revelation of infinity. What new God is possible? Well, it would be convenient, just now, if some one would find a God who would

condemn Spiritualism. Preachers of to-day are confronted with such unexplainable phenomena, and these are making so many converts, that they are obliged to explain to their people things that for themselves—facts—do not seem to require explanation. But the reasons they provoke all puzzling, difficult to harmonize with systems of thought, and they are not able to explain the revelation from a new God seemingly imperatively needed by the despairing churches. They have tried putting it all on the devil's shoulders, but somehow the teachings of the spirits are too pure, the effects too good—indeed, it is hard to make folks believe that, besides the good, there is any evil in it. They have ways, claiming the power of the devil and the impotence of God. True, in the Christian era, God sent spirits to talk with men, inspired prophets, caused dreams and visions, and now—how can one only explain these away and show that God really never did send any more spirits? If there is any God, there has always been opposed to it, it would be a great relief to many a puzzled priest.

Those who had dealings with "familiar spirits" were condemned they say. Yes, the fraudulent mediums of that time, who professed to communicate with spirits, God through his prophets, warned the people against them. Prophets there were who uttered false prophecies, visions were described that were never seen—these were condemned, as they are to-day, by all true Spiritualists, but the true "Ministry of Angels" God, the unchangeable, has persistently used, does to-day. To condemn these there must be a new Bible, a new God. Who will be first to proclaim him?

An exchange gives a description of Capt. Erickson's Destroyer. If what is claimed for his new torpedo boat, the Destroyer, is true, the vessel will possess an engine of sufficient power to permit it to maintain a surface for the purpose of destruction of the new England's colossal men-of-war. In appearance the new boat resembles a machine steered by a single screw, and is propelled by a single cylinder. The engine is a steam engine with a star-shaped boiler. The boiler is only seven feet high, with a one-foot diameter. The boiler is made of iron, and the "officer's" room would make a bluish ray to the cheek of a tenement builder. The vessel is about one hundred and fifty feet long by fifty feet wide below the deck, and every available space is crammed with deadly machinery in the form of torpedoes, torpedoes, a dynamite shell. The torpedo fired from the vessel is twenty-seven feet long by eighteen inches in diameter, and is terminated by an explosive cap, behind which are three feet of nitroglycerine, a charge which nothing known to science can withstand. The gun that fires the torpedo is a small gun, mounted on a small moving tubes firmly studded with bolts, and mounted on a grained track. The torpedo is about nine feet above the surface which it does not ever ripple, and as soon as it leaves the gun a blast of compressed air is blown through the torpedo to force out any water that may be taken into the torpedo. The torpedo is a gunner perched up on a little elevation, who, after training one gun, touches a button, which discharges it and quickly back to the engines. Though the room for furnace and boiler is so small the demonstrative little vessel is able to maintain a surface at the rate of eighteen to twenty miles an hour.

The mission of Spiritualism is to so advance the world in intelligence and morality that such engines of destruction will not be a necessity, and then such a masterly genius as Ericsson can devote his inventive powers in a more useful direction. "Peace and good will" will not generally prevail until Spiritualism shall have leavened the masses of mankind.

The Montezuma (Ga.) Record says that up in Houston County, that State, there is a place where the negroes have heretofore borne the reputation of being the most lawless and vicious section where they lived. A very interesting article took place not long ago and much information was manifested. One of the ministers appeared and preached and exhorted the negroes to read the Bible and to be good. The good man advised him to buy one and take it home and read it. He said he had no money to throw away on Bibles. Then the minister said that he would lend him one. He refused to take it. He went home and repaired the fence in his field in the shape of an acre: rain-cold, dense and now vivid flashes of lightning began to play around in the neighborhood of the wicked man. He was so frightened that he ran and knocked him winding over the setting sun. The falling raindrops in his face revived him for a few minutes, and he proceeded toward his house, but just before entering the gate he fell down and never rose again. He prostrate and helpless on the ground. Reviving again, he went into the house and related to his wife the ordeal he had just passed through, and how near he had approached death. He was so much affected by the terrible, attended church during the gracious revival, and embraced religion. This is one place where a good race got religion by one

Mr. Geo. H. Mellish of New York City, spent day in Chicago last week, most industriously. He called at our residence in the evening and recited his day's travels, showing that he had covered as much ground as would make many another a week to have gone over. It is only a fair sample, however, of the average JOURNAL correspondent. They all are enterprising, observing and energetic.

"Chiefest of all the words used in this church is liberty. At all times, in all meetings, in the prayers, in the words sung with it, and in the quieter meetings of the city churches, the flagging enthusiasm of the worshippers is stimulated by frequent hints that the glory that shall be rendered hereafter to win that they are united to do all in the name of God; that, naturally it comes to us, the Scriptures represent God as desiring glory also, and we find God represented as saying the divinest thing men could imagine: 'Before all people I will be glorified.' 'Forasmuch as I will be glorified.' 'Who is in the midst of the multitude.' 'Who is in this glory that and the church as alike represented as delighting in.' Master power to rule, the praise and admiration given to exalted position, sometimes of me display that decoration. They are told that the great prophet, pointing them to the elected few at the resurrection, said that even their very feet should flash out a bowing glory, and asked, 'Is not that what having?' to which, if required to answer, we should have said, 'No; no glory of return to the great prophet; no glory; no glory; must be more than this.

Among men the desire for glory, i. e., mastery, power, praise, has been a powerful incentive to both bad and good deeds; yet this desire has been the cause of much suffering and mean, and as applied to Heaven it is insupportable. Men have got glory because they desire it, and they have done so because they thought what others could not do, or be failed to do, would be a great thing, and would bring them great and become common things. That men ceaselessly imported to worship might be said to glorify God, is comprehensible, but that God, the infinite, should desire to be praised by men, is not so easily understood. It is petty, if a man did them, would be considered petty and low, that he should desire long to be praised by men, that untold millions of men should be made to glorify in him, and that he should be so glorified. It is not reconcilable with our idea of God worthy to be worshipped, and come nearer to our ideal of a devil, supposing such a being possible. Nor can we comprehend how God could desire to be glorified by such a being, of the thrones and powers of the twelve thrones, and those sitting upon the twelve thrones, and those sitting thereon judging the twelve tribes of Israel.

The *Fortnightly Review* contains the following detailed statement with reference to cremation among the Hindoos:

Among the Hindoos, as every one knows, the process of cremation is common, and is carried out in a very simple manner. At the hour, alike beately the burning rays of the noonday sun and by the light of the pale moonlight, the dead body is placed on a bier, and is taken to the shore of the Ganges, there to be burned. The expense of work is small, and the pyre is made of the burning of the whole body. It is paid for and then sent to float down the river. The weather Hindoos are more formal in the disposal of their dead. After bathing the body in the Ganges, it is wrapped in a red, scarlet, or saffron colored material; so times even covered with cloth of gold or silver. The body is then placed on a bier, and the sprinkling is then thrown over the body and the body is laid upon the pyre. After the body is placed on the pyre, the chief mourner bears a lighted torch or nine times round the body, touches the body with the torch, and then sets the pyre. Then it is kindled in several other places, and in a very short time the body is consumed. The bones are then gathered up, and the Ganges bears them away. Japan cremation is not so publicly performed as in India. The bodies are taken to a country cemetery, with mud walls and earthen floor, inside of which are seven or eight small pyres. The body is placed on a bier, the body, in a sitting attitude, is placed over dry drags in one of the inclosures, and the body is then burned. The body is burned out, nothing is left but a few white ashes, those are put into an earthenware jar, and the jar is then buried.

The burning of bodies is not common in Japan, but the Buddhists of the Monks of the Nichiren sect cremate the dead. The seven crematories differ only from the others in the country by their tall chimneys, which are built up to the top of the mountain. It is troublesome to the neighborhood. There is also a small room kept separate from the pyres, where the bodies of the dead are burned apart. For the use of the private apartment the pay is 50 shillings for the first, and 30 shillings for the second. The many pay about one fifth part of this sum. The fuel only costs one shilling. From such a small sum the priest gets a good deal of support which are laid on the earthen floor and from each of these hearths the ashes are blown out by a blast of air.

There is no smell to annoy any one and no nuisance. Terrible as cremation may appear to the Christians, it is not so. It is a simple matter, and that which has its slow course in the deep narrow bed into which the flow of the Ganges is lowered.

The Duquigne, Iowa, *Tribune* writes that Mr. and Mrs. Cyrus Damon of Waverly, Wis., have for two weeks been visiting in the city, guests of Mrs. Francis Lawrence. Mr. Damon, Mrs. Lawrence's cousin, is Secretary of the Young Men's Christian Association of his home, and a week ago Sunday conducted a religious service at the organization of the church. The service started on the night of the 3rd and the threatened storm of the morning of the 4th, prevented Mr. Damon and his friends from taking an excursion into the country, and in the afternoon they rode back and forth on the street cars, having a merry time. Just as the sun came out on the 4th, the house laughing about the afternoon experience, and were met by the telegram: "Yon Willis is killed by lightning." Willis was married last April, and was an only child. A singular circumstance can be traced to the fact that he was a member of the church, and his death was being so recently mentioned are left in the minds of the friends. Damon came down to breakfast on the morning of the 4th, she appeared somewhat anxious and said: "Oh, I had such a bad dream last night. I thought a little boy who lives near our home was killed by lightning, and some of the neighbors whom we were interested in, were killed." She then said: "I could not make up my mind to go to bed, but they were trying to get the body to us, and there was some trouble about the cars." Her friend told her of dream of death meant a wedding and laughed her idea brighter thought. The telegram with the sad news came about

Now comes the "blessed cure" demanded in recognition by the side of the "prayer cure." Maggie Mitchell tells a story of something stranger than a "faith cure": "I was afflicted with partial paralysis of the left limb, and almost lost the use of it. I was billed to operate in a large city, and I was still on crutches when the cure was offered. I was not including electricity, which I had tried, but my case, but I was benefited little. The night I arrived, the house was crowded, the galleries were noisy, and I was at a side wing of the crutches. When the time for my entrance arrived as Fanchon, with a supreme effort, raised the crutches aside and sprang through the window, I was startled, but I got up and went on with the part as naturally as ever. From that day to this I have never had a recurrence of the trouble." There would be no harm in any paralytic trying a like experience.

Armad, Mich., has a revered baseball pitcher in the person of the Rev. F. J. Ferguson, Sr. The local and visiting fans find themselves out recently to play for a \$25 prize but the Rev. Ferguson, in the indignant phrase of the local chronicler, could not "take account of the wicked kicking of the ball on account of his congregation, whose ignorance regarding what constitutes the religion is not equalled by a knowledge of the same." Verily the game is not always to the swift nor to the strong.

Were it not that, come wet or come dry, there is always a fool crop large enough about such stuff as Miller's Psychometric Circular, Spiritualism would need a monthly dose of etheralized bellini or spiritualized mercury.

Notices of Meetings, movements of Lecturers, Mediums, and other items of interest, for this office are solicited, but as the paper goes to press Tuesday, such notices must reach this office on Monday.

Miss Wood, the materializing medium of England, has gone to Australia.

Mrs. Emma Hardinge-Britain is delivering a series of lectures at Bradford, England.

Capt. H. H. Brown addressed a grove meeting at Norwich, Ct., last Sunday.

It is now thought that Charles H. Fox, the remarkable medium who was shot long, will recover.

Dr. W. W. Herring, a healing medium, returned to Milwaukee and opened an office on Market Square.

Mrs. Amarala Martin of Cairo, has developed very fine healing powers of late, and is doing much good work.

Dr. J. K. Bailey is now lecturing in the State of New York on his way to the

Charles Haywood Stratton, better known as "Gen. Tom Thumb," passed to spirit life at his residence, Middleboro, Mass., July 10. His wife, who survives him, is a Spiritualist. Dr. H. and Mrs. Jackson have removed from 96 W. 8th street, to 330 Race street, corner of 9th, Cincinnati, Ohio, where they are pleased to see their friends.

Mrs. Kate Fox-Jencken has been holding sances at St. Petersburg, Russia. She is entertained by the Czar, who consulted spirits through her mediumship.

Dr. Bowman, who has resided for some time at Atlanta, Ga., has now established himself at Cincinnati, Ohio, where he is under engagement with the Spiritualist Society for one year.

Mrs. Dr. Wheeler of Milwaukee. Wisconsin spoken of as an excellent medium. The *Evening Wisconsin* says that she "holds her breath in the atmosphere and the hollow fills with currying oil, which she applies."

Mr. Geo. H. Brooks has been working in Columbus, Joplin and Oswego, Mo., and there are still calls for him in that vicinity. He expects to attend camp meeting at Delphi, Kansas.

We regret to say that C. Fannie Ailyn has been very sick and is still confined to her bed. This is the reason she has not been able to answer correspondents in the West and elsewhere.

The office of the Free Religious Association and of *The Index*, Boston, has been moved to 41 Boylston Street, next door of the Public Library, and in the same building with the Household Art Room. Correspondents will please take notice.

The vigorous and timely article by Mr. Young in this issue will be read by every subscriber; its virility and directness are refreshing. Mr. Young expects to visit some of the Eastern camp meetings next month; our England friends will do well to cultivate

Those present at the medium's meeting Sunday last report a large attendance. Bromwell is said to be rapidly developing singer, and she anticipates excellent results therefrom in a short time. We hope meetings will continue to grow in number and interest.

The contents with one hundred and twenty-eight broad quarto pages, handsomely adorned with sixty-two rich illustrations, monthly part of the CONTINENT weekly magazine makes a strong bid for popular favor. It is admirable in every respect and occupies alone in its weekly issue a distinct field in the magazine literature.

That all of the pertinent things apropos Carlyle's reminiscences and the recent issues of letters have not yet been said, it be made to appear doubtless by John Broughs's "Carlyle," which is announced the August *Century*. His admiration for Chelsea philosopher is said to be somewhat qualified, yet of a genuine, robust kind.

A common belief in a life beyond the grave and that spirits return and communicate does not of itself make people congenial associates. The moment this common ground is left, the divergence between different classes grows rapidly wider, and they can never be brought together in this world. The sooner Spiritualists recognize this fact and cease to try to live under one roof the better for all concerned.

The machinery committee of the South Exposition have made a contract with the Edison Company for isolated lighting. New York. The contract is the largest that was ever made for lighting a building with electric lights. The company agrees to light the building and the annexes with 4,000 Edison lamps of sixteen candle power.

A little 5-year old Kalkanka boy, while his play the other day, delivered himself the following original prayer: "Dear heavenly Father, please help me to be a good boy. Please the President, heavenly Father—I am going to be 'one. Help me to be President and ruler over all the states. Do president go to heaven when they die? It is a pleasant day-to-day. Thank you for it. Give us

Rev. Samuel Watson has been lecturing Topeka, Kan. One of the papers published there says: "Dr. Watson of Memphis, Tenn. spoke to large audiences on Sunday afternoon and evening on the subject of Bible Spiritualism. The Doctor is known throughout the country as one of the clearest reasoners, deepest thinkers and most polished speakers of the day. His lectures are such as should be heard by all who desire to know what this philosophy teaches. The foundation of his discourses, taken as it is from sacred history, challenges the attention of all earnest men and women."

Notes from Onset Bay.

For the *Religio-Philosophical Journal*.
Notes from Onset Bay.

The 11th of July was observed here in a quiet manner by the cottagers, save only by a social dance in the evening at the pavilion. A sailing regatta by the wharf in this vicinity proved a source of enjoyment the afternoon; it was a success in every respect. The people are concurring in large numbers; very many more here now than at the same date last year. Among the arrivals the past week, were Dr. C. C. Sutton and wife, Cleveland, Ohio; N. Small and son, proctor, (L.); G. F. Whittemore, wife and child, Arkfield, Mass.; E. J. Johnson and wife, Warren, Rhode Island. Steamer "G. W. Hunt," Capt. Kelley, of New Bedford, brought a good sized party to the Grove this

The groves and parks never looked more beautiful than to-day, during the spring and summer of the golden age. The summer travel to Cape Cod is immense. Our country is full of the people of the golden age. The groves heavily laden passenger cars; Ousted guests fill all share of the travel.

It is a sad story that occurred here last evening. The youngest son of Mr. R. H. Bourne, was seen dangerously ill through the effort of over exertion. He was taken to the hospital, and died. His father's all appearance was very near his end. Dr. Fred Crockett being at the Grove, he was called to see the young man, and he found him in a state of unconsciousness, and to-day he is among the broken to joy of his parents and family.

There is a very interesting meeting about

[illegible]

054 Pan Cottage. W. W. CURRIER.

Clairvoyant Dreams.

I am allowed by Mr. John Mackenzie, L. Griegreville, Inverness, an Associate of the Society for Psychical Research, to send to *Light* for publication the following cases within his own experience:

"In the month of December last, my eldest son (now twenty-three years of age, was on his way to the West Indies. On or about the morning of the 15th of that month, my wife, who, like myself, has

strong propensity for dreaming, said, "I dreamt last night that David was shipwrecked." In less than a week after I was startled by seeing a paragraph in a newspaper to the effect that the ship he had been in struck on a reef of rocks, four miles from Bartoloso, on the 15th of December, 1892, and that the hands were rescued by boats from the shore on the following morning.

"Now, the question of the exact date of the dream, I am prepared to give satisfactory proof for, as I have in every particular. First: That my wife informed myself and the members of my family of the dream several days before we heard the news. Second: That my son, who at present fills an office in Bartoloso, was in that ship when wrecked, and

[illegible]

J. J. Daniels writes: I am well pleased with the JOURNAL as a fearless advocate for truth and

[illegible]

the LaSalle, and the agitation moves with such force that the people are not in favor with the people as legislators, the agitation, however, influences more than opposition. The people are not in favor with the people as legislators, the agitation, however, influences more than opposition. The people are not in favor with the people as legislators, the agitation, however, influences more than opposition.

ATENO'S HARRAPAFANILLA has cured me of Infammation
in my stomach, with which I had
suffered many years.
W. M. MOORE.
March 2, 1882.

PREPARED BY
Dr. J. C. AYER & CO., Lowell, Mass.
Sold by all Druggists; price \$1 six bottles for \$5.



medicines when taken into the stomach must be absorbed into the blood before it can do any good. When medicines are taken into the lungs by inhalation it is taken up by the blood at once to the seat of the disease. Electric Cigarettes with its Balsamic Vapors of the most healing character is mild and gentle in its action, soothing and

The most natural method of using medicine and for cases of the lungs, throat and air passages it affords relief and makes a permanent cure in those cases where the disease has not progressed beyond the respiratory system. Try a bottle and be convinced. Send for Electric Age for full description.

LYMAN C. HOWE

SPDRE-KILLED

SPORE-KILLER.

re, because it strikes at the root of disease and builds
power. Those who use it are enthusiastic over-
sills. It is cheap, pleasant and reliable. Throws the
bowards as Nature intended leaving the head clear,
much free, giving perfect digestion. Read this letter:

ELREKA, NAVAJO, March 11st 188
Mrs. L. B. Hubbard:—Your Spore-Killer and Electric A-
ction Pills have done me much good. I am a free, healthy

best medical aid I could possibly obtain for thirty years and only failed to benefit me, but caused intense pain. I prize your valuable remedies above gold, or precious gems.

F. B. COLE.

and stamp for circular to

MRS. L. B. HUBBELL.

Box 1413, Norwich.
34 18 35 4
LIGHT FOR ALL,

Oakland, Cal.,

THE IMAGE BREAKER.
A SERIES OF TRACTS BY JOHN E. REMSBURG.
The following are now ready:
No. 1. The Decline of Faith.

- " 2. Protestant Ethicisms.
- " 3. Washington an Unbeliever.
- " 4. Jefferson an Unbeliever.
- " 5. Paine and Wesley.
- " 6. The Christian Sabbath.

Price, single copies, 5 cents; per dozen, 40 cents; per half dozen, \$2.50; per thousand, \$25.00. Sent by mail, postage paid.

For sale, wholesale and retail, by the New York Book Co., 100 Nassau St., N. Y.

PRE-NATAL CULTURE,

By A. E. NEWTON.

Price, paper, 25 cents.
For sale, wholesale and retail, by the RELIANT-PUBLISHER
FURNISHING HOUSE, Chicago.

HYGIENE OF THE BRAIN

THE CURE OF NERVOUSNESS.
By M. L. HILLBOOTE, M. D.
PART I.
The Brain; The Spinal Cord; The Cranial and Spinal Nerves; The Sympathetic Nervous System; How the Nerves Act; The Nervous System and Its Disorders; The Nervous System and Its Treatment; The Nervous System and Its Prevention.

PART II.

Dr. O. B. Frothingham—Physical and Intellectual Health.
Francis W. Newman—Physical and Intellectual Health.
Nichols, M. D.—On the Physical and Intellectual Health.
Haffmans; Joseph Haffmans, Hermann, M. D.—Improvements in Mental Health; Gertrude Smith—The Physical and Intellectual Health (written by his daughter); Thomas Haffmans—The Study for Physical and Mental Health; Norman S. Townsend, M. D.—Mental Hygiene.

Mrs. Edward Jackson. - Hints of the German National Lloyd Garrison. - Interesting Hints from: A. H. Jones. - An Interesting Letter from: S. G. Johnson, M. D. - For Hunting for Over-worked Bodies: William E. Todd (with notes from: Henry Hyde Lee). - A. B. Jones's Man's Shop: Ed. Lewis, M. D. - His Advice to his Numerous World-Brother Doctors: Suggestions for Social Workers by Samuel A. Post. - His Hints of Study and Work.

John Hoppitt.—A few suggestions to teachers: William Hoppitt.—How to Condition the Physical and Moral William Hoppitt, the English Poet, and his Habits from youth to Old Age; How John Todd—the Workman as an Inventor; Ben. Chas. Cleveland.—How to live the 100 years; W. A. M. D.—How to Handle the Poetic Verse; Sarah J. Hale.—A letter written when she was 16 and Mary Mason.—Most valuable hints from John

These letters are all fresh, and full of most valuable suggestions from men and women who have achieved fame; and it comes to look like sitting and talking with the writers. A dozen letters but is worth the price of the book.

For sale, wholesale and retail, by the HILLMAN-PULLMAN
FURNITURE STORE, Chicago.

200



CONTENTS.

FIRST PAGE.—An Address to the Public, by the President of the American Spiritualist Association.

SECOND PAGE.—A Foreword, by the President of the American Spiritualist Association.

THIRD PAGE.—Human and the Spiritualist. First Installment of August Magazine. Reprinted from the "Spiritualist," New York.

FOURTH PAGE.—Human and the Spiritualist. Second Installment of August Magazine. Reprinted from the "Spiritualist," New York.

FIFTH PAGE.—Human and the Spiritualist. Third Installment of August Magazine. Reprinted from the "Spiritualist," New York.

SIXTH PAGE.—Human and the Spiritualist. Fourth Installment of August Magazine. Reprinted from the "Spiritualist," New York.

SEVENTH PAGE.—Human and the Spiritualist. Fifth Installment of August Magazine. Reprinted from the "Spiritualist," New York.

EIGHTH PAGE.—Human and the Spiritualist. Sixth Installment of August Magazine. Reprinted from the "Spiritualist," New York.

NINTH PAGE.—Human and the Spiritualist. Seventh Installment of August Magazine. Reprinted from the "Spiritualist," New York.

TENTH PAGE.—Human and the Spiritualist. Eighth Installment of August Magazine. Reprinted from the "Spiritualist," New York.

AN ADDRESS TO THE PUBLIC.
BY THE PRESIDENT OF THE
AMERICAN SPIRITUALIST ASSOCIATION.

To the Spiritualists of America, and to all earnest thinkers, Greeting!

It is well known to careful observers that, for many years certain phenomena of a mixed mental and physical character, claiming to proceed from human beings, have been the subject of much speculation and investigation. These phenomena, which have been designated by the name of "mediumship," have been the subject of much speculation and investigation. These phenomena, which have been designated by the name of "mediumship," have been the subject of much speculation and investigation.

Those persons who have heard, seen, felt, considered and believed in the reality and value of these manifestations, as more or less true and legitimate outbursts from the world's inner life, have been termed "Spiritualists," while the science that has arisen from the study of these phenomena, comparing and stating of them, as of themselves now appearing, or as showing a manifest relationship, a generic identity with others recorded in past ages, has been termed "Spiritualism." By shallow or disingenuous thinkers, Spiritualism has been termed a delusion, but if such it be it is the delusion of the rational philosopher of the logical thinker and observer, more than of the ignorant and uneducated.

Those who have studied most, good reason to believe that these phenomena now so largely prevailing, are indicative of a notable epoch in the world's advancement; and that this science constitutes an essential factor in the equation, from which must be worked out the only true and noble philosophy of life and being.

Spiritualism, as we well aware that this modern outburst from the invisible world, has come to thousands and tens of thousands in this wide-world "with healing in its wings," spreading joy, freedom and blessing. With little organized effort on the part of believers, it has fallen quietly upon the world, like a gentle rain, and has afforded the minds and chilled the hearts of men.

It has thawed the rigid frozenness of many a heart, driven by the absurdities of this false theology, to stink the glowing hopes and aspirations of immortal life.

It has visited the homes of poverty and suffering, to instill hope and joy amid their bleak surroundings. All this and more has followed in the train of these benign influences. Yet it has been equally apparent that, mingling with the good, as seems ever the law of life, has come a share of iniquity. The bound mill of humanity turned up to the eyes of these Indians from the Spirit-world, has produced a mixed growth.

Along with the true seed, have sprung up, as always in the past, the ever present germs of evil and imperfection; requiring watchful care that they smother not the good so grandly apparent.

Of one thing, however, we may feel assured: These germs of evil, springing up thus readily, are largely the result of bad heredity and educational influences, descending from the crude religious theories of the past; and that the truths of Spiritualism, when properly digested, will tend to eradicate and destroy such long existing evil germs, rather than to vivify and promote their growth.

Without fanaticism (always to be avoided), we rationally and fully believe that from Spiritualism must, therefore, arise grand results for good.

It contemplates a radical change in the vast empire of truth, through it. "Death will lose its sting; the grave, its victory."

These persistent errors of dogmatic theology, in the light of its revelations, must wither and die, together with all their false truths and harmful habits of thought, having leading to corrupt humors of character and defeat harmonious human intercourse; yielding place, as they must, to the openings of rational truth and a better demonstrated science of life.

Reflecting, however, upon the ascertained facts, that spiritualism has proved itself with the good and with the undeveloped—like in this world and in the next, and

that more of undeveloped than of well developed minds are constantly entering the after life, we readily perceive and appreciate the wisdom of the old injunction, "blessed they that die in the Lord," (Good) and we ever strive to avoid being misled by the credulities and inharmonies, sometimes mingling with the good.

Herein also we observe a plea for individuality of thought—that we "call no man master," not even the Angels in Heaven.

Hence all things considered, we must ever realize that grand practical results always depend upon our own efforts, working in the light of knowledge opening before us. Such have ever been—such will ever be the condition of human advancement.

We must ever work out our own salvation under law and in accord with truth perceived, using such legitimate means as the rational faculties, enlightened by inspiration and experience may dictate.

Organization and co-operation are of these, and their practical efficiency has been long demonstrated in every avenue of human effort.

Religion is not, therefore, upon aid from the Spirit-world; for where would be our manhood and our womanhood should we depend simply upon the organized or individual efforts of departed spirits?

It is not in the ordering of infinite Providence that we be thus saved; for little would we be worth the saving without the educational development of our own individual and collective efforts.

Brothers and sisters! as we can learn, the benevolent workers of our next sphere of life, earnestly desire that we shall now unite in this associated effort, to assist them as we become able, to gather the ripening fruits of spiritual knowledge as a blessing to ourselves and to humanity at large.

Our thought coincides with theirs: not to cramp or hinder individual effort or individual responsibility to the laws of being; but by united wisdom to assist, sustain and aid all good—to strengthen the hands of the weak—to guide the steps of the unwary and to purify our ranks from fraud or aught that is gross and unseemly.

Perceiving the fearful strength of united action in the lines of error, we desire earnestly to utilize its beneficent powers in the more legitimate fields of Truth's upbuilding.

Knowing how potent juvenile education acts upon the life of men, we long to instill our beautiful and exalting truths into the minds of our children, thus to crowd out the hoary errors now being so widely sown.

In short, our desires and efforts to make Spiritualism, as it was designed by the Angel World, to be truthful as the regions of light from whence it has descended, and pure as the blessed air that envelopes the Summer land—these efforts to be made by methods as just and charitable as those prevailing in that sphere where charity and justice are abundant, and as kindly and hopeful as coming from the very regions of good and love.

Again we say, brothers and sisters! for, your ideas, are good and true, will you not join with us, heart and hand and soul for an organized, honest, persistent and practical effort for the world's deliverance?—to loose the bonds of wickedness and let the oppressed go, to break every yoke?"

If we do not make a grand epoch of rapid change is upon us, and our earnest efforts to co-operate with the Angel-world may hasten the advent of "the new heavens and the new earth" so long dimly seen in the visions of the seers.

Stand not upon the order of your coming but come at once!

If you are truly spiritualists indeed, or have the gifts of seership, come, give us your aid; for spiritualism will be the corner stone of our structure of united action.

Do you love and admire the benevolence and self-sacrificing spirit of the Nazarene; then come with us, for a fraction of the same spirit now imbued into the heart of humanity will go far towards the banishing of evil.

Are you earnest rational enquirers into the causes of spiritual phenomena? then we extend you the hand of fellowship; for rationality is our leading star.

Are you emotional and religiously minded? still come to us and help to formulate a religion of humanity, based upon the nature of man and the attributes of Deity. We pledge you it need not take long ago, with such a religion, to save the Race from sin and suffering.

Are you of the votaries of science? then for you also there is room and welcome. All truth is divine and equally amenable to law. Hence there exists no link in Nature's chain, beyond the legitimate thought and piercing vision of your eye-spirit mistwired. With us we need never cramp her powers.

Do your souls expand and seek growth in the varied fields of art? then remember that no philosophy of life can yield so rich and abundant inspiration as that which comes from the Spirit-world.

Even the agnostic can join with us and sometimes give his motto, "I do not know" if he will also strive as we do, to know when the means of knowledge are at hand—if he will as often help us to cry the fitting motto of this age: "I do not know, I shall find." "Knock and it shall be opened unto you."

One word more! to all people who can perceive the drift of modern thought and modern science. See ye not, that more than ever before in the world's history, is science now deriving into the arena of Nature and the spiritual her hidden and occult powers? That the unsevered chain which runs throughout life and being,

uniting all into one grand universal common, flows, in the shadow of death to an organized physical body, or link more hidden than those which science has already made plain in other lines of research? That the organization of spirit bodies from the refined elements known to be so potent and abounding in Nature's kingdom, is so more miraculous, or irrational than that of the varied forms of sentient life amongst and constituting parts of which, we now live and move and have our earthly being? That the flash of thought from mind to mind across the narrow river of death, or even the words written by spirit hands, are scarcely so marvelous as the standing fact of the words we now print, or the thoughts we now send forth, with as the flash of light, from continent to continent?

Surely the positive, practical knowledge of the continuous, organized and individualized life of man in an advanced sphere of being, is not beyond scientific demonstration, if it is being demonstrated.

It is for us and you to see to it that this knowledge shall become an efficient working factor in the world's growth towards a still higher and more harmonious state in this our present condition.

Again we repeat: brothers and sisters!—our platform is broad and liberal—rational and honest in spirit and intention, with no selfish objects or individual interests to be served by it other than the individual benefits that ever flow from the general good.

Let all, then, who can unite with us upon such a platform, for the moment now attempted, broad enough to meet the approval and attract the co-operation of local societies, rather than to attempt the endless task of compiling from and utilizing the numerous platforms and constitutions of local associations already existing.

FNDS.

The following form of subscription paper has been printed and blanks will be sent by either the President or Treasurer, to the address of those who wish to aid in securing funds:

AMERICAN SPIRITUALIST ASSOCIATION.

SUBSCRIPTION PAPER.

We whose names are hereunto subscribed, hereby agree and bind ourselves to pay unto the Treasurer of the American Spiritualist Association, the sum of _____ dollars, respectively named at each time and in each installment as directed by the Board of Trustees. Provided that none of said subscriptions shall become payable, either in whole or in part, until the amount of Five Thousand Dollars, in the aggregate of some five subscriptions shall be entered upon the records of the Association.

DATE.	NAME AND ADDRESS.	AMOUNT.
-------	-------------------	---------

AMERICAN SPIRITUALIST ASSOCIATION.

OBJECTS AND AIMS.

The objects and aims of this Association are to study Spiritualism in its scientific, philosophical and religious aspects and aims, and to teach its truths as we learn them; to maintain high and pure principles on all vital questions; to sustain and aid all good; to seek for the best spiritual culture and the most harmonious character.

DECLARATION OF PRINCIPLES.

While no assent to a fixed creed or confession of faith is required, the following statements may be held as embracing leading ideas accepted and sincerely cherished by most of our members:

IMMORTALITY.

Man is an indestructible, conscious entity. The change called death is but the passing of the spirit from its earthly body and its passage into a higher life, retaining an indestructible body of spiritual substance.

SPIRIT INTERCOURSE.

It is a demonstrated fact that the spirit, under favorable circumstances, can and does communicate with man, to aid him, to give him consolation, heal his ailments, correct his errors, and lead him to the truth and happiness, manifesting their presence in various ways. All are susceptible to the influence of spirits, some in a more direct degree than others. This, like other faculties, can be cultivated and when well developed, some persons can be controlled by a spirit to aid and save for their spirit, more or less perfectly. In ancient times such persons were called seers or prophets.

etc. and are now usually called mediums, seers, prophets, mediums and spirits cannot be infinite and infallible; therefore, all revelations thus given should be judged as they may merit.

LAW.

Everything in the mundane and spiritual world is governed by immutable law.

SUPREMACY.

A Supreme Intelligence, a central and all-pervading soul, rules all by universal law.

RIGHTS OF THE SAVED.

Happiness is the result of the harmonious exercise of wisdom, virtue, love and purity. While right belief is of consequence as an inspiration to right conduct, yet character is the supreme consideration—not the belief so much as what we are.

PROGRESS.

Eternal progress is the normal condition of the human spirit—of mind and soul, as well as of the body and flesh, to finer uses and larger powers.

RIGHT AND DUTY OF ADEQUATEMENT.

As man is progressive, we hold to the right and duty of every organization to revise its declared principles as deemed best—therefore these statements may be amended.

Constitution.

MEMBERSHIP.

Any person may become a member of this Association by subscribing to the Declaration of Principles and authorizing their signature thereto and paying annually into the treasury the sum of one dollar; but the lives and conduct of its members shall be such as to maintain the good name and promote the best interests of the Association.

OFFICERS.

The officers of this Association shall consist of a president, vice-president, secretary, treasurer and five trustees. All officers shall be elected at each annual meeting and shall be elected by ballot, no nomination in open convention.

TERM OF OFFICE.

The president, vice-president, secretary and treasurer shall be elected annually at the regular annual meeting of the Association as hereinafter provided. The trustees shall be elected at each annual meeting, but at the first election two shall be elected to serve for one year and three for two years. Afterwards the term of office of each of the trustees shall be two years.

BOARDS.

The Executive Board may require satisfactory bonds of the treasurer in such amount as they may deem necessary and proper and such bonds shall run to the trustees, for the benefit of the Association.

ANNUAL MEETING.

The annual meeting shall be held in the summer months in each year, at such time and place as shall be designated by the Executive Board.

MEETINGS OF THE EXECUTIVE BOARD.

The meetings of the Executive Board shall be subject to the call of the president, provided also that a meeting shall be called by the secretary at the written request of three members of the Executive Board.

POWER OF EXECUTIVE BOARD.

The Executive Board shall have power to appoint a vice-president and each Province of Canada, as may seem best to the accomplishment of its work or required to further the best interests of the Association; also to provide regulations and regulations and to fully provide for such plan as may seem best.

DUTIES AND POWERS OF OFFICERS.

The duties of officers shall be as follows: The president shall be the chief officer of all organizations. The president shall have the further power, in conjunction with the secretary, to appoint a corresponding secretary if deemed advisable.

BY-LAWS.

Such by-laws may be adopted from time to time as may be deemed necessary.

AMENDMENTS.

This Constitution may be altered or amended at any annual meeting by a vote of two-thirds of the members present, provided that no vote on such amendment shall be taken before the afternoon meeting of the second day, nor at any time acted upon under one day after reading before the convention of the proposed amendment.

OFFICERS OF THE AMERICAN SPIRITUALIST ASSOCIATION.

President—J. W. JACKSON, Hockessin, Del.

First Vice-President—A. M. STINNEY, M. D., 304 North Avenue, Detroit, Mich.

Second Vice-President—J. E. BRINDLE, No. 307 Fort Street, Detroit, Mich.

Treasurer—J. E. LARKIN, Newark, Ohio.

Trustees—J. E. LARKIN, Newark, Ohio; SAMUEL WATSON, Memphis, Tenn.; MRS. E. D. SMITH, 213 East Ohio Street, Indianapolis, Ind.; A. J. KING, Hammon, N. J.; J. G. WAITE, Sturgis, Mich.

THE TORNAJO AND INTERFERENCE.—People talk with heated heads of the death of a torajano, and speak of the terrible accidents of this year in various sections, by which over two hundred lives have been lost, and yet the same men stand listless and inactive at the cry of fifty thousand men and women whose earthly existence is being sacrificed through the earth, to be sacrificed by strong drink. It is all well enough to die calmly in this world to hide from the fury of the storm, but who will desire the fathers and mothers who desire protection from the great scourge of intemperance, sweeping headlong through the earth, to be sacrificed with murder, and the voice made up of curses? The man or woman who seeks protection from such a monster inquiry should not be regarded as either a crank or a fanatic. There is no mistaking the fact that intemperance is the greatest evil of the age.

Men are born with two eyes, but with one tongue. In order that they should see twice as much as they say.

Stewart Ross ("Saladin") says in the Review that no one agency of art has done more to break down the religious mythology of England than the "Look Upon Reprints." No. 6 is just issued, consisting chiefly of "The story of an old Jewfish Prince," which went into business as a weekly of the Review of Life. Have any of our friends a set of these reprints?

The Harbinger of Light speaks as follows of the late John Bowles Wilson: "He always expressed himself under the deepest obligations to Andrew Jackson Davis. In an arbor at Vineland at Los Angeles he parted with delight 'The Principles of Nature'; he was hereby satisfied that life was worth living, and from that date he felt a new impulse to his duty; and we all know how earnestly he strove to do so."

Theodore Thomas is delighting the music-loving people of Chicago and vicinity by his popular Summer Night Concerts at the Exposition building, every evening and Saturday matinee. Mr. Thomas deserves the thanks of all for the selection of his repertoire, reduced in these concerts. The composers' nights are devoted to the finest selections from the old masters, as well as those of later dates, and a rare opportunity is offered to hear the finest music by a grand orchestra. Joseph Smith, though a superior Greek and Latin scholar himself, thought too much time was given to the dead languages in the schools. He did not believe in the pedagogical amount of such the efficacy of the study in improving the intellect. He said that the study of modern history, modern languages, experimental philosophy, geography and chronology would aid the memory more than the study of Greek. The memory of things is more agreeable than the memory of any mere words.

The Liberal says: "W. F. Jamieson was at one time one of the most Spiritualistic lecturers in America. For some reason or other he turned round on it, and for a long time he was one of its determined opponents. He now seems to be returning to his old life. In his paper, the Liberator, he gives a long account of a sitting with C. F. Pidgeon, and vouches for the accuracy of the statements made. Among other new manifestations is one of writing obtained on a slate covered by a newspaper, and without any aid from the sitters."

The following story is from the "Notes from Plymouth Pulpit," by Henry Ward Beecher: "There are sitting before me in this congregation, now, two hundred men, who stuff their Sundays full of what they call religion, and then go out on Monday to catch their brothers by the throat, saying: 'Pay me what you owe'; it is Monday now, and you needn't think that because we sat crying together yesterday over our Savior's sufferings and love, that I am going to let you off on the debt, if it does ruin you to let it now."

At a circus in Bismarck, D. T., the other day, according to the Bismarck Tribune, a colored man and his wife occupied front seats, and when a terrific gale of wind began to rip the canvas, the woman planted her knees right down in the mud, and her husband, the Lord to save her and spare her life. The man threw his arms around a stable driven in the ground and cried out: 'Look 'yah, ole woman, you bettah ease up 'on doan prayin' an' grab a cental pole, if ye 'on doan wairin' 'ere in the country where ye do as persons. Hitt' all right to ramle in 'ere in de dearyon program ob life, but de Lawd ain't gwine to head off de tornader as a puseenal favor to you. You ju' grab a cental pole, now, an' shet ye 'eyes, an' transfer dat trust in heaben to trust in a good grip. 'Ise ye' waster light some where about Jimtown af' mornin'! 'Ise conversin' wid ye 'ow honey?' And she did straightaway grip a grip evnlike that unto death.

Something About Bread-Making.

By the process of bread-making it is intended to convert the flour of certain grains into a cellular structure, in which it is easily chewed, saturated with the fluids of the mouth, and digested. In order to arrive at this result, alcoholic fermentation is resorted to from olden times, by introducing the same in the dough by means of brewer's yeast. This small part of the yeast is transformed into glucose, which again is transformed into alcohol and carbonic acid. The former is recognized by its peculiar vinous odor exhaled by the loaves, when sufficiently raised. By this fermentation the flour not only becomes lighter but also acquires a pleasant taste which may injure the process of digestion.

In order to evade these inconveniences chemists have long ago searched to impart the spongy structure of the dough by other means than yeast, and have succeeded in evolving gaseous bodies, or which, in the most known cases, are carbonic acid, soda and cream of tartar, certainly well known to all housewives. And with regard to most of the baking powders of the trade, they are mainly preparations containing these substances. However, it cannot be denied that these preparations have a bad influence on the system, not to speak of the adulterations, in which most of them have been so long subjected.

We are glad to learn that Prof. E. N. Horsford, of Cambridge, Mass., who held the chemistry in Harvard University, some time since, a baking preparation forming an exception to those spoken of, has already stated that he has been successful. The idea by which Prof. Horsford was guided, was not only to furnish a safe and healthy "bread" but also to provide those nutritious constituents of the flour lost in the process of boiling. There are also the nutritive salts of meat, and of the utmost importance for the building up of the system. If we take into consideration that the nutritive value of wheaten flour is from wheat grain, and that this loss is now restored by Prof. Horsford's invention, then we

must look upon it as one of the greatest national economic importance; as Justice von Liebig says: "The result is the same, as if the fertility of our wheat fields had been increased by one-fourth or one-eighth."

Waukesha, Lake Geneva and Green Lake.

These "three gems of water-land places" are on the line of the Chicago & Northwestern Railway—two of them cannot be reached by any other railroad. Two or more through trains run from Chicago to these resorts every week day. Excursion tickets to these places are on sale at the ticket office, 62 Clark Street, in Sherman Hotel, 41 Monroe Street, Grand Pacific Hotel, and at the passenger station on the corner of Wells and Kinzie Streets. Parlor cars on this road between Chicago and Waukesha and Chicago and Lake Geneva. Sleepers are run to and from Green Lake.

Erratum Corrected.

In my reply to Mr. Graves in the JOURNAL of July 7th, the quotation from Mr. G. stating that loss of half his parallel between Krishna and Christ were taken from the Vedas, is credited to "G. S. S. or S. S.," and not to "G. S. S. or S. S.," as I had written. This is an error either typographical or clerical. It should be "G. S. S. or S. S.," page 6, of the second issue. To correct Mr. G. from claiming triumphantly this as a forgery on my part—the former book, p. 7, having nothing like it—I desire this public correction to be made.

W. E. COLEMAN.

The best education in the world is that got by struggling to get a living.—Wendell Phillips.

The crowning fortune of a man is to be born to some pursuit which finds him in employment and happiness—whether it be to make banknotes or bricks, or candles, or statues, or seagulls.—Emerson.

Business Notices.

Dr. Frier's Folic Bilets is the finest toilet or Cologne water ever made—a first perfume.

WITCHES TUTTLE makes a specialty pertaining to general reform and the solution of Spiritualism. A. F. O. address, Berlin Heights, Ohio.

The common farrowing extracts in the market bear no comparison to Dr. Frier's.

SEALED LETTERS sent by R. W. Fint, 1207 Broadway, N. Y. Terms \$5 and three cent postage stamps. Money refunded if not answered, and for explanatory circular.

Dr. Frier's Crown Baking Powder stands today in the estimation of the public, as the only safe and reliable powder to use.

—FROG, W. FAIRBANK, M. D., has discovered parasites that eat up the nose, throat, lungs, stomach, kidneys, bladder, nerves, blood and liver. Vapor that when inhaled or taken kills them. His remedy is pure and rapid. His factory at Grand Haven, Mich., opens from July to September by himself and the entire year by agents, and his factory, Philadelphia, where he is found, September to July are for repairing dislocated conditions. Send for free. Price, 25¢ per box, Philadelphia, Pa.

CLAIMANTS EXAMINATIONS FROM LOCK OF HAIN.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its cause, progress, and the prospect of a radical cure. Examination of the body, kidneys, One Dollar, with name and age. Address, E. F. Butterfield, M. D., ST. JOHNS, N. Y.

Passed to Spirit-Life.

Placed to spirit-life on the 18th of May last, in this city, Louis Howard, husband of Isabel and Mrs. L. Howard, of Chicago. The remains were laid in the family cemetery at Vineland, Ill.

Whoever who brought him back for our daughter?

Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists.

The Executive Board of the Michigan State Association of Spiritualists and Liberalists, in announcing that the arrangements for the Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at the Hotel Vineland, Vineland, Ill., from July 28th to August 10th, 1883. The Executive Board of the Michigan State Association of Spiritualists and Liberalists, in announcing that the arrangements for the Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at the Hotel Vineland, Vineland, Ill., from July 28th to August 10th, 1883.

The hundreds who will go from the West to New England Camp Meetings, should remember that Lake Placid is a station on the "Hoosier Tunnel Route," about half way between Troy and Boston. It is only by the Michigan Central Road that travelers can take a car at St. Louis or Chicago and land on the camp ground without change. The Michigan Central makes better time to Buffalo than any other road; and with its elegant dining cars make a route by which one may travel from Chicago to Lake Placid without fatigue or discomfort. Thousands in the West would like to visit a Spiritualist Camp Meeting for a day or two on their way to Boston and the East if they only knew it could be done without trouble or extra railroad fare. By purchasing tickets via the "Hoosier Tunnel Route" to Buffalo, the traveler can if he wishes get off at the Camp at six o'clock in the morning, remain until the middle of the afternoon, or until evening, as he prefers and arrive in Boston to spend the night.

L. E. BUCK, of LANSING, Mich., says that Henry Allen, "the boy medium," was the guest of Dr. Edson a few weeks before the Sturgis Convention, and gave some excellent sittings. Mr. H. pronounces him a remarkable medium.

Grove Meetings.

The First Society of Spiritualists of Franklin Co., Mass., will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Connecticut Spiritualist Camp Meeting Association will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Connecticut Spiritualist Camp Meeting Association will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

Camp Meeting at Lily Lake.

The Seventh Annual Camp Meeting of Spiritualists will be held at Lily Lake, N. Y., from July 28th to August 10th, 1883. The Executive Board of the Michigan State Association of Spiritualists and Liberalists, in announcing that the arrangements for the Fifth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held at the Hotel Vineland, Vineland, Ill., from July 28th to August 10th, 1883.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

The Michigan Association of Spiritualists will hold their Meetings on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass. The meetings will be held on the second halves of each month from May 1st to October 1st, at the Village of Groves, Franklin Co., Mass.

ROYAL BAKING POWDER
Absolutely Pure.



This powder never sours. A perfect baking powder, strong and pure. It is the only one that will make your cakes, breads, and pastries rise and be light and tender. It is the only one that will make your cakes, breads, and pastries rise and be light and tender. It is the only one that will make your cakes, breads, and pastries rise and be light and tender.

CHICAGO LAKE MILITARY ACADEMY.
Address: Chicago, Ill.

PAYSON'S POLISH INK.
Address: Chicago, Ill.

TO CAPITALISTS!
Wanted on 1st of October next, for \$25,000 or more.
\$20,000 TO \$25,000.



At 500 West Madison Street, Chicago, Ill., on 1st of October next, for \$25,000 or more. At 500 West Madison Street, Chicago, Ill., on 1st of October next, for \$25,000 or more. At 500 West Madison Street, Chicago, Ill., on 1st of October next, for \$25,000 or more.

CHICAGO MAGNETIC SHIELD CO.,
No. 6 Central Music Hall, Chicago, Ill.

Third Edition—Revised, Enlarged, Profusely Illustrated, Red Edges, and Elegantly Bound.

STARTLING FACTS
—OF—
MODERN SPIRITUALISM.

BEING A GRAPHIC ACCOUNT
—OF—
Witches, Wizards, and
Witchcraft; Table-Tipping, Spirit Rapping, Spirit Speaking, Spirit Telegraphing, and SPIRIT MATERIALIZATIONS of Spirit Hands, Spirit Heads, Spirit Faces, Spirit Forms, Spirit Flowers, and every other Spirit Phenomenon that has occurred in Europe and America, since the Advent of Modern Spiritualism, March 31, 1848, to the Present Time.

BY—
N. B. WOLFE, M. D.

The book contains a large list of 500 cases, if printed on one colored paper and bound in extra heavy English cloth, with back and front beautifully illustrated in color, and containing in full, complete illustrations of every spirit phenomenon ever recorded in history. It will be sent to you for \$2.50.

Price \$2.25 Postage Free.
Mailed in a box not so much for the spirit world.

For sale, wholesale and retail, by JNO. C. BUNDY, 92 La Salle St., Chicago.

A VALUABLE PREMIUM TO ALL SUBSCRIBERS TO THE RELIGIO-PHILOSOPHICAL JOURNAL.

The Book You Need!

40,000 Words.
700 Illustrations.

Mark This!!

This Complete and Elegant Dictionary, and Encyclopedia of Useful Knowledge.

Wanted on 1st of October next, for \$25,000 or more. At 500 West Madison Street, Chicago, Ill., on 1st of October next, for \$25,000 or more. At 500 West Madison Street, Chicago, Ill., on 1st of October next, for \$25,000 or more.

IN ORDER TO SECURE THIS PREMIUM, SUBSCRIPTIONS MUST BE SENT DIRECTLY TO THE PUBLISHER AND NOT THROUGH ANY NEWS AGENCY.

Remit by Postal or Express Money Order, Registered Letter, or Draft on New York, Chicago. Do not send Checks on Local Banks.

JNO. C. BUNDY,
Chicago, Ill.

VIEWS OF OUR HEAVENLY HOME

1

I beg to enclose my card and address, and

[illegible]